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since some accounts tell of being created at the Heart River while others tell of a migration along the Missouri from the southeast. This same inconsistency was recognized by Maximilian.[2] My informants did not consider this to be an inconsistency at all. Their explanation was that, when Lone Man made the land around the Heart River, he also made the land to the south as far as the ocean. He made fish people, eagle people, bear people, corn people, buffalo people, and others whose history was inaugurated into myths of the sacred bundles. These various people were born into the Mandan tribe by magical means, thus populating the lands.

The large number of village sites belonging to a single archeological focus adjacent to the Missouri River both below and above the junction with the Heart River indicates that the tribe at one time numbered several thousand, possibly as much as seven or eight thousand, while the depth of refuse establishes continuous residence there of several centuries.

THE MANDAN HOUSEHOLD

The household was the smallest economic unit and was composed of one or more biological families related through the females. Theoretically, the household was held together by females so long as their lineage was unbroken and the lodge belonged to the clan of which the females were members. When a village was first built on a new site, each household selected a site for its lodge, corn scaffolds, and caches. There was a tendency for related families to select adjacent quarters, while those intimately connected with the Okipa ceremony selected lodge sites adjacent to the open circle. These lodge sites within the village were held permanently within the female line, and, when returning to rebuild after a temporary abandonment of the village, female descendants of the original builders were entitled to their former sites. When a family died out, the lodge belonged to the clan of the females and could be occupied by another group of the same clan or could be sold to females of a different clan. My informants emphatically denied that abandoned lodges could be occupied until they had received permission

2. *Ibid.*, XXIII, 307–8. There is some inconsistency present, since other myths imply that the Mandan have been on or near the Heart River since the creation of man by Lone Man.

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either of the nearest relatives or of the clan to which the lodge belonged. They believed that the lodge had a spirit which would have sent bad luck to one taking possession illegally.

The females of the lodge owned in common the domestic goods consisting of bedding, pots, household and gardening tools, the dogs, gardens, the wooden mortar and pestle, and the mares and colts. Clothing and personal effects were held individually. The men owned their weapons used in warfare and hunting as well as their own clothing and pipes. Men also owned the stallions and geldings. Sacred tribal bundles were held collectively by the man and his wives.

Lodges were built with little ceremony; the only rites were performed at the cutting of the notches for the four center posts when an old woman having the right to cut the posts was called in to sing one song and pray for the family's success. She received one robe for her services. It was the duty of the clan to assist in the erection of a member's lodge. Since these lodges were large, a considerable amount of work was entailed in erecting one and covering it with poles, willows, grass, and earth.[3] As a rule, the clan prepared a feast and invited the opposite moiety to assist, in which case the clans assisted according to the seating arrangement of the men in the Okipa or in council.

Mandan informants state that in earlier times each household had one or more game pits. These pits were dug by all the members of the household and were owned collectively. While the men would bring the poles for the cover and kill the game caught in them, the women frequently did most of the work of excavating and removing earth from the area of the pit. In recent times many households had fishtraps which are believed to have been used since introduced by Black Wolf. Fish bones, particularly catfish bones, are very abundant in the Heart River villages. The ceremonies associated with the trapping of fish, particularly the catfish, were performed by the older men, but the women assisted in weaving the walls for the trap and in sorting and cleaning the fish.

There was considerable variability in the status of household

3. For a report of the amount of materials used in the completion of an earth lodge see George F. Will, "The Mandan Lodge at Bismarck," *North Dakota Historical Quarterly*, Vol. V, No. 1 (October, 1930).

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not possessing wealth or important sacred bundles it was largely a social event involving the two households. Although young men would court their girls, marriages were arranged by the relatives, who disapproved of elopements. The mother would watch her daughters, and, when she saw that they were seeing the young men often, she would discuss the matter with her husband. She would advise her daughters not to marry without a considerable exchange of goods, as to do so would be grounds for criticism. Mothers would explain the importance of ceremonial bundles and advise their daughters of the importance of keeping them in the lodge. People would say that a daughter was no good if little was received at her wedding.

There were in each of the Mandan villages a large number of families owning or controlling important tribal bundles. These families were considered the authorities on tribal lore and custom. They received, in addition to the produce of their gardens and their share of meat and hides from animals taken on the group hunts, a great deal of property and honors for officiating at the ceremonies. To preserve their status, they endeavored to have a considerable display of goods at the marriage of one of their children. Families with important related bundles endeavored to marry their children into families also having important bundles, the feeling being that those reared in a lodge where important bundles were kept were better trained in learning the complicated rites associated with tribal bundles. A household that held an important tribal bundle inherited within a clan endeavored and generally succeeded in selecting a son-in-law who was of the same clan as the daughter's father. It was also believed that a man and his son-in-law got along better when they were of the same clan. In a large measure, the Mandan were successful in preserving most of their rich ceremonialism through the smallpox epidemic of 1837 because of the character of the formal training of those who were to inherit the traditional rights and responsibilities for the ceremonies and because of a system of preferred marriage in which the parents of both households selected their children's mates. It can be definitely said that the bulk of Mandan tribal lore was preserved by a small number of families, that their status was high in the

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This account of a summer buffalo hunt illustrates the position of an individual in his relations to the remainder of the village. As a young man first assisting in a summer buffalo hunt he received his training from those older and more experienced; he advanced by degrees, and his responsibilities increased until, as leader of the village when on the hunt, he was responsible for the well-being of the entire village group of which he was a part. It will be shown in the pages that follow that whereas an individual would, in one situation be the leader over his entire village, in other situations he would be a follower and others would be responsible for the group's success.

Men specialized in certain activities. Whereas some were leaders of buffalo hunts, fish-trapping, war expeditions, or various ceremonies, others specialized as singers, painters, arrowmakers, or storytellers. In Mandan society, a man or woman seeking information, however trivial, was expected to make a payment for the information acquired. Persons possessing unique information and techniques were highly regarded, and it would have been considered ill mannered to adopt another's skills without at first paying for that right, however well the individual may have been able to perform without this paid training. One was also said to be inviting bad luck by practicing arts for which payment had not been made.

Payment for training was so highly developed in Mandan society that a young woman assisting her mother in the making of clay pots would prepare a simple feast to which the females of the household were invited in order to receive the right to assist in the making of pots and to make vessels of her own after her mother had died. Within the family group the payments were usually insignificant so far as the value of the goods was concerned. It was felt that the small payment in goods expressed the young woman's respect for her mother. The Mandan also believed that payments expressed societal values. The mother would explain each step in pottery-making, the selection of the clay and grit, the molding of the mass, the introduction of decorations, and the drying and baking of the vessels. Mandan vessels had a variety of decorations, and the person buying the right to make pottery acquired only the right to employ such decorations as the mother had a right to use. If she wished to

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utilize other decorations, she was obliged to seek another woman entitled to make the particular decoration and buy the right of her.

There was a similar specialization for men. When a young man was found to have an especially good voice which was heard above the others in the songs of the society dances, he was encouraged to buy singer rights in dances of both a sacred and a secular character. Although they were obliged to make payments either to existing singers or to the owners of bundles, their rewards far exceeded the initial costs. Their training included information relative to the ceremonies that were being performed, and they received recognition comparable to that shown those who had directed a number of successful war expeditions. In council, their authority was as great as those who had directed war parties, summer buffalo hunts, or eagle-trapping expeditions.

Those who could tattoo or paint designs appreciated by the people of the village were highly regarded and received a considerable amount of goods for their services. There were usually at least two skilled painters in each village, and they were expected to belong to opposite moieties. A man of one moiety would go to a man of the other moiety to have a robe, shield, or clothing painted either according to his particular inclination or with specific designs of things dreamed of. Each warrior had one or more shields made of buffalo hide taken from around the neck, and these were used universally by the Mandan for protection against arrows and spears until guns became more universal. The designs were believed to offer supernatural protection, and their potency was considered to be enhanced when the design was painted by a man of the opposite moiety, since there would be a payment to the "father" who would pray for the "son's" success. These painters were held responsible for the proper painting of the characters represented in the Okipa and received much property for their services. If they were otherwise sensible men, they enjoyed the same status as those who had been successful in other pursuits.

The arrowmakers were highly regarded. Although all males usually made arrows, some were employed specially for arrow-making. These were the older men of the lodge who had passed

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ants were in full agreement on some points. They stated that those with singer rights in the Old Woman Who Never Dies bundles were singers for the Women's Goose Society and that greater emphasis was placed on warfare rites. There was no reference in the Robe and Skull myths or rites to warfare except in the incident when Good Furred Robe founded the Black Mouth or Brave Warrior Society and gave a sunflower plant to each of the two bravest men, who were to carry them on war expeditions. The following articles were contained in a principal bundle: corn basket, elkskin robe, clay pot, wooden pipe, deer skull and antlers, corn, beans, squash, sunflowers, blackbird heads, bull-snake skin, bundle of young white sage, duck heads, swan feathers, goose heads, strip of grizzly-bear skin, gourd rattles, and a scalp. Owners of principal bundles held singer status. Bobtail Bull, so far as it was possible to determine, was the only Mandan with this status surviving the smallpox epidemic of 1837.

2. *Secondary bundles.*—Those holding secondary bundle rights were exceedingly numerous. Such bundles were hereditary in character but followed two distinct patterns. For instance, a qualified individual wishing to buy the Snake rites from Old Woman Who Never Dies bundles could either purchase rights from a Snake bundle-owner or could go to a principal bundle-owner and make the purchase. The purchase pattern was the same in both instances. White Calf purchased his Snake bundle from his parents, although his father was dead at the time of the transfer, and Bears Ghost bought from his father, Foolish Chief. On the other hand, Bobtail Bull sold the Snake rites to his son-in-law from a principal bundle.[4] He could do that without subdividing the bundle, since four sales were permissible. Bear bundles could be transferred or made up in the same manner. Men or women either could buy individually or could purchase jointly. There was a difference between group purchases instituted by a man from that of a female purchase. When a man bought, his wives, sisters, and brothers could purchase jointly. However, when a woman initiated the purchase, her sisters, brothers, and their wives could purchase jointly, but the husband could

4. There was a tendency to sell secondary bundles to sons, whereas clan inheritance by transfer to a sister's son or a son-in-law was generally practiced for original or principal tribal bundles.

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not participate in the transfer or hold rights in the bundle. The desire to own one of these secondary bundles could come either from vision instruction or from a sense of responsibility to perpetuate the parents' bundles. When vision instructed, sale was made by an owner of the father's clan having rights in a bundle; otherwise the vision recipient could make up a bundle according to the instructions received in the dream. In the latter case, although having as a personal god one of the characters represented in the Old Woman Who Never Dies rites, he was not considered qualified to attend Corn ceremonies and receive gifts.

3. *Composite bundles.*—This was the result of incorporation of Old Woman Who Never Dies rites into the ceremonialism associated with the Robe bundles. Scattercorn had heard her father say that in former times these were separate ceremonies. Crows Belt did not have rights in the Old Woman Who Never Dies ceremony. After the death of Bobtail Bull, Moves Slowly bought Crows Belt's Robe bundle and proceeded to purchase rights in additional ceremonies pertaining to garden crops, thereby building up a reputation as leader in all of the Corn ceremonies. Whereas some men acquired status in warfare, others rose to prominence by purchasing ceremonial bundles. Crows Heart thought that one was about as hard to do as the other. Buying into the ceremonies required a great deal of material wealth which had either to be prepared or bought. It is interesting to observe a parallelism between the records of Moves Slowly and of Poor Wolf, who purchased the Skull bundle at about the same time as Moves Slowly acquired the Robe bundle. There was always rivalry between the two men, who were at that time living at Like-a-Fishhook Village. Moves Slowly was eligible to inherit the Skull bundle, since his grandfather through the male line had owned rights in the bundle. Bear Looks Around bought the bundle before Moves Slowly was old enough to make the purchase. Crows Belt, who had no legitimate heir, sold the Robe bundle to Moves Slowly shortly after Poor Wolf secured the Skull bundle from Bear Looks Around. Both undertook the purchase of rights in related ceremonies, and the rivalry became keen in their efforts to build up the reputation of their bundles. Moves Slowly bought Hoita rights in the Okipa, assisted his brother, Bear on the Water, in

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they trapped along the Cannonball River and in the Black Hill region, especially along the north side, which was jointly occupied with the Cheyenne, whom he believed used the same methods and followed the same rituals. He had heard the old men say that it was understood that the eagle-trapping season should not be marked by bloodshed between the two tribes, or the trappers would have bad luck, and that their camps were often only a short distance apart. There would be visiting between camps and good-natured joking about the potency of their respective bundles. He further added that, through misfortune, the Mandan died off in such large numbers that they were obliged to relinquish most of their territory and establish a new territory which Hidatsa leaders had relinquished through simultaneous misfortunes. He had also heard the old men say that before abandoning the Cannonball region the Arikara, who then lived as far north as the Grand River to the south, had a similar treaty with the Sioux not to fight during the eagle-trapping season and at that time began to come into Mandan territory to make trouble. Since one was not permitted to carry his weapons to the pit,[4] a practice observed until trapping was abandoned a few years ago, the Mandan decided that it would be best to abandon their Cannonball River sites. New sites were established in Hidatsa trapping territory after the Mandan moved from the Heart River region to join the Hidatsa. Crows Heart had often visited the Crows and had heard them say they preferred to shoot the young birds, while still near their nesting places, to sitting in pits. There was also a period when the Snake Indians bothered the trappers, but he thought that it was not so long ago, as the Indians had horses by that time.[5]

A few leaders went to the east side of the Missouri River while occupying the Heart River region. Pits were dug as far east as Dog Den Butte and around Devils Lake. This was a limited territory since, in general, the country was too flat on the east side of the Missouri for successful trapping.

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Ownership of a site was vested in the leader who had either purchased the lodge and adjacent pits from a man of his own

4. This practice suggests that a truce between tribes was quite universal before the introduction of the horse.

5. No doubt he referred to a recent eastward movement of Shoshonean-speaking groups after the appearance of the horse on the Northern Plains.

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clan or who had occupied unclaimed territory, erected his own lodge, and marked the outlines of pits. Inheritance of trapping sites was through the clan, and one could not secure permanent ownership of a trapping site owned by a man of a different clan. The nearest clan relative took possession of the site upon the death of the owner if it had not been sold. One could pay for permission to use a particular site for a season from one of a different clan when the owner did not intend to make use of it himself, but he was obliged to use the pits already dug and could not prepare new ones. In other words, a man could rent a site from an owner of a different clan, but he could not buy. When a site had been abandoned so long that its owner was not known, another could claim the site. Evidently little trouble was experienced over claims to sites, since a violator would have been severely criticized. There was, in addition, a religious taboo, since both the eagles and the bears belonging to the ritual occupied major bundle status in each tribe, and a trespasser could never have attained a position of prominence in either tribe.

The ritualistic differences between the Mandan and Hidatsa were no greater than those between separate bundle lines within the same village. Wolf Chief's narrative (to be quoted later) illustrates the extent to which one tribe borrowed from the other in purchasing an eagle-trapping bundle. His father, Small Ankles, purchased his rights from Big Cloud, who advised him to receive his instructions from Arrowhead Earrings, a Mandan, who was better informed. A study of individual bundle lines reveals that borrowing back and forth has been going on regularly since the smallpox epidemic of 1837, and from traditional information from informants this also applied to all their neighboring tribes as well. In native theory the particular ritual practiced at any time depended on these three factors: (1) the instructions received when the bundle was transferred; (2) elements of other eagle-trapping bundle rituals purchased; and (3) vision instructions.

A bundle-owner could sell his rights four times, and it was only when the fourth sale was made that the original bundle was transferred, new bundles being made up for the first three sales. The amount of instruction received depended on the desires of

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Big Cloud's bundle was not complete; Iron Eyes had a main one.[22] Small Ankles would put up the lodge and put the snake pole in with the buffalo skull. He tied it into place with dark sage. I heard that once Old Woman's Grandson came in so they had the two poles brought in at that time to represent the snake.[23]

With respect to inheritance of trapping rights, rather marked differences exist between the Hidatsa and the Mandan. The former employed exclusively transfer from father to son or from individuals standing in the father-son relationship. Not a single instance of variation from the rule was observed except in the instance of Big Cloud's two sales to Wolf Eyes and Small Ankles. No doubt that exception can be traced to the circumstance that, though belonging to the Hidatsa Water-buster clan, Big Cloud lived in one of the Mandan villages with his Mandan father and Hidatsa mother. Hidatsa sales of trapping rights followed the normal pattern of bundle transfer from father to son, with a clan brother of the seller acting as sponsor to give instruction and prepare the bundle. Frequently a purchaser's brothers assisted in a joint purchase, taking possession upon death of the brother, but the next transfer would be to the son of original purchaser or his brother's son.

The small village of Awaxawi apparently had been strongly influenced by the Mandan, and clan inheritance was followed if the two bundles purchased just after the smallpox of 1837 were characteristic of all bundles formerly in the village prior to that epidemic.

Mandan inheritance of eagle-trapping bundles was affected by numerous factors. Except for the last generation in which it was from father to son, or other individuals standing in that relationship, inheritance was generally from one standing in the relationship of *pta'wadato'dE*, a special kinship term for the mother's brother and the mother's mother's brother. In tracing back inheritance of Mandan eagle-trapping bundles, one is impressed by a sudden change within a single generation to the Hidatsa pattern of purchasing from the father.

Iron Eyes' bundle had belonged in the WaxikEna clan for several generations. He purchased from his mother's brother before the Mandan united with the Hidatsa at Like-a-Fishhook

22. He means the principal bundle.
23. See the myth of Old Woman Who Never Dies, chap. vi, above.

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Village, but he sold to his son after living one generation with the Hidatsa. He inherited the eagle-trapping sites of his mother's brother, but his son, Ben Benson, did not inherit his father's trapping lodges, since they were of different clans. Trapping territory and lodges continued to be clan-inherited and were not affected by this change to father-son inheritance of bundles.

Residence also was a factor in determining Mandan bundle transfers. When marriage was arranged on the initiative of the girl's parents, who selected the husband, the girl and her husband lived with her parents. As soon as it was evident that the marriage would become permanent, the girl's parents undertook what was known as "building up the son-in-law's reputation." First they would secure a white buffalo robe, which they presented to their son-in-law, who in turn would offer it to his own father's bundle.

If the young man came to regard the parents-in-law highly, he would, when successful in warfare, present his mother-in-law with a scalp, after which he could speak to her at will. Small Ankles lived in the same lodge with his wife and her parents, and he received his eagle-trapping rights from his father-in-law, Big Cloud, who also sold to his younger brother, Wolf Eyes. Wolf Chief, son of Small Ankles, was eligible to buy from his father. He also was invited to own his father-in-law's (Chief, a Mandan) eagle-trapping rights. This was an instance where a man (Hidatsa) was eligible to purchase his father's rights but through marriage to a Mandan and living in his parents-in-law's lodge could, according to Mandan custom, have inherited his father-in-law's bundle and rights.

Wolf Chief gave an account of a bundle transfer as told to him by his father, Small Ankles. The account illustrates quite definitely a considerable interchange of elements between the Mandan and Hidatsa, resulting in an enriched ceremonial life for both groups. The Hidatsa think of Small Ankles' rites as Hidatsa, but this account will show that the chief body of lore connected with the bundle was drawn from the Mandan.

WOLF CHIEF'S NARRATIVE OF A BUNDLE TRANSFER

I do not own the trapping rights, and by custom I should not tell; but, since I have changed my ways, I will. My father, Small Ankles, did not get the rights from his father but from Big Cloud, his father-in-law. Before Big

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Cloud[24] died, he told my father that it would be better for him to put up a sweat and thus receive the Small Bear, for he might get some use out of it. When people in the future would make offerings to the bears, he would receive presents.

Small Ankles told me that he got this Small Bear shortly after the smallpox. He said to me, "I treated my father-in-law well; he was like an older brother to me; that was the reason why he asked me to buy the medicines. I had to put up the sweat and some articles before I received it. At that time there were few trade goods, so I went out for buffaloes and saved about twenty-five hides. I had them tanned by the women. I prepared a sweat bath and called Big Cloud. He showed me two feet belonging to the little bear, one was without hide and was called Bone Foot. It was difficult to find a man who knew all the songs, but we remembered that there was a man named White Finger Nails. He had a son who knew the holy songs, so he was selected to come in and sing the songs. That man was a Mandan, Calf Woman's mother's father, named Arrowhead Earrings.[25] Big Cloud did not own a complete bundle but had only part of the rites and songs, so they selected this man since he knew them all. The man selected I called "father" because he and my father were in some way distantly related. Also I said that it would be best to have my father-in-law there too, for he knew some of the songs and knew how to put up the trap with the songs for the baits and pits. They met together to have the ceremony." Small Ankles was there. Big Cloud gave his medicines to Small Ankles and taught him how to trap, sing the songs, and set the baits. Then the other man gave him a small piece of bear hide and foot, telling him that when out trapping, if bad luck came, he could call him "father" and say what he wished to say, and Arrowhead Earrings would remember.

Big Cloud received the ten hides and said, "It will be all the better to let this other man have fifteen hides and a horse, for he is the one who did most to give you a complete ceremony."

When they covered the sweat lodge with the robes, there was a buffalo skull and the medicines that were to go to Small Ankles inside. Then they sang the holy songs. Big Cloud gave Small Ankles the bear foot, three snares, and eagle down, saying, "I give these to use when trapping; keep them in good order." Then they went in and sang a holy song and called some of the people to come in front of the sweat to be cleansed of the evil spirits.

There were not many people there, for most of the eagle-trapping bundles had died out during the smallpox; all who did own such bundles came there. Arrowhead Earrings said to Small Ankles, "When you go out eagle-trapping, remember this medicine is connected with trapping fish too, so you must not trap both in the same year. If you do, you will surely get into trouble, for this is holy. It is best to change off and go out after eagles one year and catch fish the next. If you use both the same year, trouble will come, for the fish have the stronger spirit."

There was a holy man with eagle medicine named Medicine Eagle [Mandan]. Small Ankles heard that he was holy and learned that, when any of the

24. Big Cloud had no sons and was living with his daughter, who had married Small Ankles.

25. Arrowhead Earrings was a Mandan of the WaxikEna clan and custodian of the Okipa lodge, where he lived with his family when the lodge was not needed for the ceremonies. His eagle-trapping rights were secured from White Finger Nails.

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people wanted to make offerings to the eagles, Medicine Eagle would draw the picture of the things that they offered.

Small Ankles said, "I was trying to call him to come to my place and inquired what he did about making the signs for the eagle, thinking that it would help me in eagle-trapping. I called him in and told him I would like to own 'how he drew the picture,' and the man said he was willing to let me have it. He said it was not necessary to put up a big sweat and ceremony but to give enough articles, and he would show me how. He also owned a holy song for eagle-trapping which I could use. He gave them both to me to use.

" 'I will save enough hides to buy it from you,' and the man said that he would be ready any time. I looked up eight hides and my wife tanned them. A mare and colt were included. I put up a feast besides and told the medicine man that I was ready to own the medicine. The man came painted. His face was red; his hair was over his forehead; he wore the longest wing feathers. He came in, and I said, 'Here is the material I have put up to own your medicine song; here are two sticks which represent the mare and colt; this food also goes along with it.'

"When the man saw that, he said, 'I am satisfied with it, my son. You have put up all these things, and I am happy.' I had a pipe ready and handed it to him. He called for a little fire and I carried him a coal, but before he began to smoke he held up his pipe to the sky and prayed, then to the ground, and then to the birds of the four directions. When he finished smoking, he said that he would sing the holy song which belonged to the bait and show me how to draw the picture, for, when any man makes an offering to the eagles, then that man will have the right to draw a picture on his robe.[26] Medicine Eagle said, 'I will show you how to make the picture, for one who makes an offering to his own medicines, the eagles. I have a holy song for that.' I [Small Ankles] was taught the song, and the man said that he had already heard that I had bought the right to trap and now with my holy song it would be all the easier to trap an eagle. He taught how to sing the holy song, but one was not supposed to sing it aloud, just loud enough so that the people could hear it. The song had some words.

Female eagles come back first.

"Then he taught me how to draw the picture and said, 'Some day the people may make an offering to the eagles, and then you can draw the picture. Have some mud on a stick. When you draw the picture, make first a crooked line for lightning and then one straight line alternating until you have made six or eight figures representing lightning. Pull out one of the wing feathers and put it on one corner of whatever they offer when you finish drawing the pictures. When you have finished, cut an ash stick and put the robe around it with sage fastened on the top of it. Have a belt around the middle. Put it beside the door of his lodge so that it will stand there. When you go out eagle-trapping, remember the holy song and think whether you are getting enough birds. If you think you are not getting enough, use that song, singing it on the way to the pit or while smoking the bait. When you go into the pit, sing it. When you are at the pit, lift the bait in the air to the west and sing. If an eagle shows up while you are singing, it means that you will be successful. Do not sing this song often, only when you need it very badly.' "

26. The practice of painting robes to depict bundle rights was universal with the Mandan but uncommon with the Hidatsa.

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Small Ankles did not go out often, for there were many enemies. He did not like to go because of that. I went out along the Little Missouri River to Shoot-in-Nose Creek, and Small Ankles said I was four years old then. Then, Old Woman Crawling, Flying Above, and Big Cloud were along. There were old pits, but no one knew whose, so they fixed them in the same places. That is all right if one did not know whose they were. Many eagles were flying. One man stayed at home to protect the women. Big Cloud told of birds destroying the bait when the enemy appeared on the hill. The men freed the birds and ran away from the place. They traveled all night coming back.

The actual transfer of the bundle was a public event in both tribes. When a Hidatsa transfer was to be made, a clan brother of the seller occupied an important place, giving the instructions beforehand and directing the ceremonial transfer. He was recipient of most of the goods offered in payment. Attending the transfer ceremony and feast were all persons, male or female, owning a bundle containing a buffalo skull. These participants were considered the major bundle-owners of the tribe.

Mandan public transfer of this bundle was direct from seller to purchaser, and the only persons entitled to attend were legitimate owners of Eagle-trapping, Big Bird (this includes eagles, hawks, owls, thunder), Snake, and Bear bundles. Instruction in the techniques and rites of eagle-trapping was received directly from the seller without the assistance of a clan father. Each legitimate participant at the transfer received payment for his attendance and prayed for the success of the purchaser. Instruction was received from the seller privately, and appropriate payments were made from time to time during the period of apprenticeship. For instance, the buyer would be told that he should have so much goods ready at a stated time, and he would be taught how to erect the lodge; at another time how to dig the pits; etc. Each song would require its appropriate payment. When the feast was given, all knew that the buyer had received at least the minimum information necessary for leading eagle-trapping expeditions. Both tribes employed public transfers as an instrument for informing the population at large of the buyer's legitimate right to perform the ceremony. Transfer was always made in the village and never while on the trapping grounds.

There were two methods of organizing an eagle-trapping party depending on the inclination of the leader or bundle-owner. Some leaders selected their trappers, while others announced

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eagle, and a fiber snare over the entrance. The sun, also identified with the speckled eagle, was represented by a chokecherry branch and a fiber snare tied over the front standard above the altar.

Then followed the assignment of places for the duration of the trapping season and the selection of officers. Until the assignment of places was made, the leader gave no indication of the selections he contemplated making. The leader's place was at the head of the lodge on the right side. For the place next to him he would select an assistant, whenever possible one who also had eagle-trapping rights. At the end of the row next to the door he would place the waiter. For the left side opposite the leader he would select the "Chief of the Hunters" or "Crack Shot." Next he would select an assistant to the Chief of the Hunters. In mythological times these last two positions were occupied by a single officer, Bear Cub, until Two Men stole his earthen pot. When they found that they could not escape from the Cub, they agreed to do the hunting for the bears, as they were arrows in spirit. When the party was quite large, a second waiter was selected to sit at the end of the line.

The assignment of "bird sticks" varied with different leaders. Bear on the Flat used twelve bird sticks cut from chokecherry branches, to which he tied pieces of calico. These sticks were stuck into the ground in a row in front of the buffalo skull. They represented the twelve tail feathers of the eagle and also the birds that belong in the eagle family according to native belief. Iron Eyes and Ben Benson placed one bird stick on the altar for each member of the party. Each stick was decorated with a piece of flint,[29] a strip of rabbit skin, and some white sage. Old Bear, a Mandan, placed four bird sticks at the altar for each trapper, representing four types of eagles—the bald-headed, speckled, four stripes (on tail feathers), and calumet (white tail feathers with black tips) varieties. Small Ankles gave each of his trappers two bird sticks decorated with calico. One was offered to the calumet and the other to all the other eagles.

After the lodge was entered, assignment of pits was in order. When returning to habitual trapping grounds, it was rarely necessary to dig new pits. The right to dig new pits was by a sepa-

29. See chap. ix for origin of flint knives.

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rate purchase, and all leaders did not possess this. Purchasers received a short ash digging stick for laying out the corners of the pit and the right to sing the Song to the Pit. Lacking this right, it was necessary for a leader to select an established camp of a clan brother or a site which he had formerly purchased or borrowed, as he could not lay claim to a new site without the right to dig new pits. It was customary for a leader to return to the same site year after year, except that he could not lead eagle-trapping expeditions and put out a fish trap the same year.

When new pits were to be dug, the trapper made his own selection of the site and then called for the leader to mark the corners, which was done with the small ash stick while singing the Song to the Pit at each of the corners. He received payment for this service.

In order to avoid disputes when selecting pits, the leader would name two men to select their pits until each trapper had a pit. It was believed that the birds would not come down if disputes occurred. The first day in camp was usually spent in preparing the trapping lodge and assigning the pits. In the evening when the lodge was completed and the altar had been set up, the leader went out and called the birds, told them that the lodge was ready, informed the trappers of the rules, and sang the trapping songs.

When the writer was on one of these trapping expeditions in 1932, Bear on the Flat gave us the following instructions in this order. Mark Mato served as interpreter. The main points stressed by Bear on the Flat were of necessity recorded in brief outline.

BEAR ON THE FLAT'S INSTRUCTIONS FOR EAGLE-TRAPPING

When the four-post eagle-trapping lodges are put up, the eagle-trapping owner should come out to that site each fall. When a person comes to a region for one season and knows that he will not return to the same site next season, he puts up the simple tepee-shaped lodge without the four central posts.

When lodges were used formerly, twelve to twenty trappers went out; the lodges were approximately twenty-five feet in diameter, and the snake poles were relatively larger. No one was allowed to touch the snake poles. If someone did, Old Black Bear punched him severely with one of the bird poles used as a poker for the fire. Children were pinched severely by anyone near at hand.

It is customary to wipe the hands on the snake poles after eating, as the snakes' share of the meal. Men sleep at night with their heads on the snake

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from the rim were undesirable because birds flew past the bait before seeing it and frequently did not come down. Certain pits were known to be better than others because of their proper location in respect to the contour of the hill and because of an unobstructed view westward for many miles.

Even in localities visited annually, ancient pits were discovered from time to time. Anyone finding an old pit, if within reasonable distance of a trapping camp, could appropriate it for his use, in which case it became the property of the leader under whom the trapper served. It was not necessary to perform the rites at the pit when reopening the pit, as it was assumed that such rites had been performed originally when the pit was dug. It was both Mandan and Hidatsa belief that all tribes trapping eagles had similar rites. During this study, in an effort to learn the extent of knowledge concerning eagle-trapping by neighboring tribes with whom these two tribes were in constant contacts, Crows Heart was asked if he knew whether the Assiniboine, Cheyenne, and Sioux had ceremonies associated with eagle-trapping. His reply was that he was positive that they did and that both the rites and songs were the same as for his people. When inquiry was made relative to the source of his information whether from attending their trapping expeditions or from information supplied by Indians of these various tribes, his reply was that he had never been out with Indians of any tribe other than the Mandan and Hidatsa, neither had he discussed the matter with Indians of neighboring tribes, but that "it was common sense that they used the same ceremonies, as all eagle-trapping came from the Black Bears, otherwise these neighboring tribes would never have caught eagles." He then added, "If the ceremonies had been omitted, or improperly conducted, the Indians not only would never have caught eagles but other bad luck would have befallen them." This example illustrates the unreliability of information secured from an informant relative to a society of which he is not a part.

Whenever advice was needed, the trapper consulted the leader and paid him for his services. The leader usually supervised construction of the cover for the pit. Six poles were crossed and tied as illustrated in Figure 30. This framework was called the "buffalo's backbone." To these poles were tied buckbrush and

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2. Hits on Back. Owner of an Eagle-trapping bundle, a Holy Woman Robe bundle, and a Bird bundle of Sikaraxa.

3. Iron Eyes. Owner of an Eagle-trapping bundle, a Wolf ceremony bundle, and custodian of an Okipa turtle drum.

4. Old (Black) Bear. Owner of an Eagle-trapping bundle.

5. Little Shield. Owner of an Eagle-trapping bundle, and a Big Bird (Thunderbird) bundle.

6. Big Walker. Owner of an Eagle-trapping bundle.

It will be noted that each of these men also had eagle-trapping rights. In addition to these six bundle-owners, there were a number of men possessing fish-trap rights without securing a bundle. Such rights were acquired by payment of goods to a bundle-owner, who authorized the construction of a trap with instruction that the purchaser address his prayers to the seller's bundle. The following account by Crows Heart illustrates purchase by this method. His maternal grandfather had owned fish-trapping rites which had not been passed on. To receive instruction, his mother's sister directed him to the nearest relative of the opposite moiety.

CROWS HEART'S NARRATIVE OF FISH-TRAPPING

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When I was a young man, I often fished with a line and metal hooks bought at the trading post. I never had very good luck catching fish that way. I only caught small catfish, bullheads, and white shiners which were full of bones. I often went down to the river in the fall when the water was low and helped the old men bail the fish out. They were catching the fish at night. Their fish were large ones, mostly catfish. Many of the very old people, especially the old women whose husbands were dead, came to the traps, and the men would give them fish. This made the old women very happy, and they would sing songs of praise to the old men. When I saw how happy it made them, I decided to trap fish when I grew up and make the old people happy.

One day I asked my "mother" how I could get the right to make a fish trap, and she said, "Go to Old Black Bear;[2] he is the man you must see."

When she said that, I asked, "Must I pay him?"

She replied, "You will have to pay him a horse and some blankets."

When I was nearly thirty years old, I invited Old Black Bear to my earth lodge. My wife prepared a feast of meat, bread, and coffee. I spread out a new robe on the floor, and he sat down on it. I had an overcoat I had paid $30.00 for; I put that over his shoulders. I also gave him a good gun, a fair horse, a redstone pipe, a good butcher knife, and three or four pieces of calico. Then he said, "What's up? What's all this for?"

I replied, "I want you to do me a favor. I want you to give me the right to make a fish trap."

He said, "I will give you the right to make and set out a fish trap. There's not much time today. I will teach you how to make the trap. If you think it

2. Crows Heart's father's moiety.

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is too far to come to my place, go to Benson, who lives near you; he will teach you all the songs, for he knows them. He paid me to sing them for him. You do not need to sing the songs each time you set the trap; you can pray to me instead, for I have the right to them."

Old Black Bear taught me how to make the trap. The willows used should be about six feet long. Each poie should be sharpened on the end; the diameter of the pole would be that of a man's little finger. The willows were tied together in four bunches of one hundred poles each, like mats. Traps could be

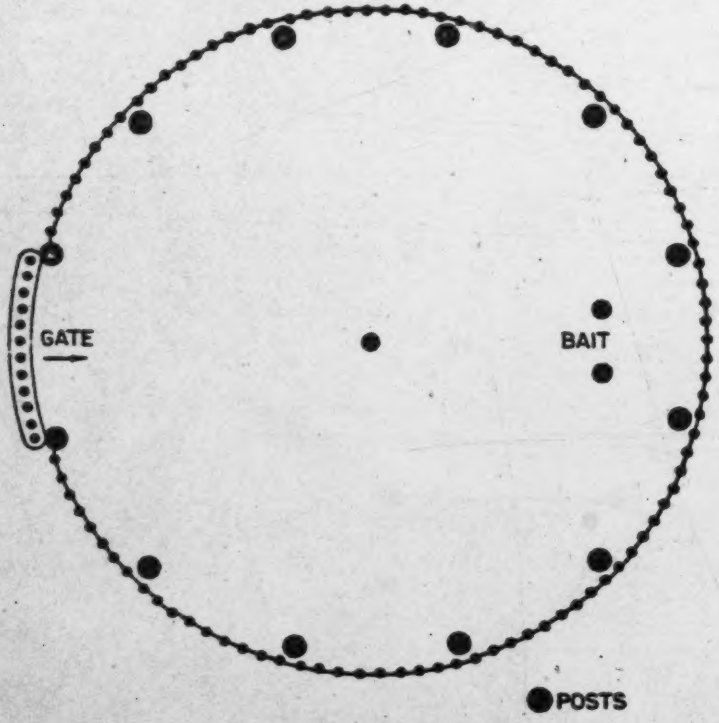

FIG. 37.—Plan of catfish trap

set out in the water or built against a bank. When the trap was set out in the water, twelve posts were set into the ground. Two on the downstream side were set the length of a man's foot apart, for the door was fastened there. The willows were fastened to the large posts and driven into the ground, making a circular inclosure [see Fig. 37]. Sometimes suitable banks were found to attach the trap onto. When a sharp bank could be found, the side toward the bank was usually left open [see Figs. 38 and 39].

Care must be taken in selecting a place to put the trap into the water. The

3. This was the usual practice when one did not wish to learn all the ritual and become a singer in the ceremony. In cases of purchase, the new owner prayed to the animals, etc., represented in the bundle, as well as to the person from whom the bundle was acquired.

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Chapter X

THE SMALL HAWK CEREMONY

ONLY the principal bundle belonging to this ceremony[1] remained in existence following the smallpox epidemic of 1837, although Scattercorn had heard that there had been a number of them formerly. The surviving bundle came from Mitutanka. The rites occupied a high place in the tribe's ceremonial life, and the small hawk, belonging to the bundle, was impersonated by one of the performers in the Okipa ceremony. The other bundle lines, of which there were said to have been several, were broken by the death of all eligible inheritors.

The single surviving bundle was owned by Berdache and her sister of the Tamisik clan and their husband of the WaxikEna clan. The latter two died after their daughters Calf Woman and Stands Yellow had married Hits on Back who had come to his wives' lodge to live. Hits on Back of the WaxikEna clan and his two wives bought the bundle from Berdache.[2] The bundle consisted of a sacred buffalo robe which traditionally came from Toad Earrings, mother of Buffalo Woman, a hide rattle representing Buffalo Woman, a gourd rattle representing Corn Silk, sage and magpie tail feathers representing membership in the Holy Woman Society, a stuffed hawk with blue shoulders and yellow spotted breast representing Split Wing Feathers and Looks Down To Hunt, a small ash digging stick, a wooden pipe, and a buffalo skull.

The bundle could be divided into two sections. One section consisted of the hawk, sage, hide rattle, pipe, and a buffalo skull and was transferable to a man of the WaxikEna clan, while the other section, the sacred robe, gourd rattle, sage, magpie and tail feathers, could be bought by the wife. Subdivided bundles seem to have soon lost their hereditary character. Each section

1. The bundle is known as the Sikaraxa bundle, referring to the small hawk or kite mentioned in the sacred myth.

2. This purchase illustrates the character of bundle purchase through the female line.

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

could be sold four times. The usual transfer was to sisters married to one man, in which instances the women acquired rights in the sacred robe and other paraphernalia of that section, and the husband took over the balance of the bundle. Such purchases were made only after several years of married life, as it was considered a sign of bad luck for common bundle-owners to quarrel. Crows Heart explained that having a common interest in a bundle was a powerful factor in making marriages permanent. Sale was not made until the parent-in-law taboo had been removed.

The prominence of these bundles is demonstrated by their representation in the Okipa ceremony. During the early summer all men owning primary and secondary rights in a Small Hawk ceremony met in one of their earth lodges to select two young men to represent their bundles in that summer's Okipa ceremony. Either young men of this group or men who were eligible to inherit a bundle were selected to dance in the ceremony and to receive goods offered to Small Hawk bundle-owners.

Women owning rights in the bundle were entitled to dress in the sacred robe, place sage and magpie tail feathers in the hair, and carry the ash digging stick at the close of the Okipa ceremony, when separate offerings were made to them by the Okipa Maker and his fellow-fasters and on other occasions when a feast was made to the bundle as a Buffalo-calling ceremony.

The rites are based on the exploits of Corn Silk, who visited the small hawk at his lodge on the eastern horizon where he lived with his mother. This small hawk, being a good hunter, taught the Buffalo-calling rites. Because he could produce thunder, he also introduced a rain-calling rite. His son, Looks Down To Hunt, inherited all his father's powers.

The holy robe and its rites have as their mythological origin Looks Down To Hunt's experiences on the northern horizon where he encountered his wife's mother who lived in a large earth lodge. After avoiding many hazards which she had set up to protect her people, the buffaloes, she was obliged to free these animals. The Mandan had many sacred robes, but each had its separate origin myth.

The myth throws light on the native theories of the universe. In one place Looks Down To Hunt asked the spider for his body

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Den Butte would be with the enemy. The performers were then cleansed with sage by the leader and left the lodge. The giver and his wife remained to assist in the division of the goods. Then a man with rights in one of the Holy Woman bundles entered to announce that there were a great many holy women who were always working for the benefit of the Mandan.[3] These women came in dancing and received a part of the goods.

The officers of the ceremony, the giver, and his wife went to the bundle-owner's lodge where a sweat lodge was ready. After the cleansing ceremony, all received food prepared by the bundle-owner's wives.

Persons giving the ceremony within the memory of living informants were Standing Bear, Belly Up, Foolish Bear, and Bear on the Flat.

Women could buy the right to wear the buffalo robe, representing Woman Living in Dog Den Butte, and to dance in the Buffalo-calling ceremony. She was also entitled to wear the magpie tail feathers and sage on her head, as well as to carry an ash digging stick when other women representing various Holy Women met to dance.

A complete bundle contained the following articles: (1) arrow-straightener of buffalo rib with perforations; (2) wooden groover; (3) rawhide with sand glued to it as polisher; (4) grapevine; (5) tanned fawnskin; (6) two feet of white owl; (7) two feet of the small owl; (8) yellow and black clay for painting; (9) one large white-owl wing feather; (10) gray sage; (11) bow and lance; (12) buffalo robe; (13) magpie tail feathers; and (14) plain black elbow pipe.

Hits on Back was the only owner of a complete bundle which had come from Nuptadi Village. Inheritance was in the Waxi-kEna clan, since the ceremony was related to the Okipa. Related items in the bundle could be sold four times, but the last sale was of the entire original bundle.

When sales were made of portions of the bundle, transfer was from father to son or individuals in that relationship.[4] Partial

3. Actually, after the smallpox epidemic, there were few women holding rights in the Holy Women bundles.

4. The practice of transmitting principal bundles within the clan and secondary or partial bundles from father to son is not unique to this ceremony along. See Old Woman Who Never Dies myth (chap. vi) and the Okipa ceremony (chap. iv) for additional data.

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sales were as follows: (1) arrowmaking rights (Items 1, 2, 3, 4, 10); (2) owl rights (Items 5, 6, 7, 8, 9, 10); and (3) Holy Woman rights (Items 10, 11, 12, 13). The buffalo-calling rights were reserved for the main bundle-owner. There is no evidence of a bundle coming from Mitutanka Village.

SNOW OWL CEREMONY MYTH RELATED BY BEAR ON THE FLAT[5]

773 539

A long time ago the Mandan were divided up into groups trapping eagles along the creeks west of the Missouri River. They were living in the usual eagle-trapping lodges made on the four-post standard. Black Wolf was one of the party. Being a good hunter, Old Black Bear was glad to have him along. He would go out into the pit whenever the winds were from the west and he was catching many birds. One warm afternoon, when in his pit, he became sleepy and was dozing off when he heard a rumbling sound. He awoke instantly. This same sound occurred on three consecutive days, but each time he woke up. On the fourth day, he was asleep when it occurred.

When he finally woke up, his pit was so dark that he thought night had come. When he touched the roof of his pit, he found that a large rock covered it, holding him prisoner beneath. When he could not get out, he cried. He lost all track of time. At last he saw daylight and was glad to get out of the pit. He found himself in a strange country. He saw a high hill and went there to get his directions again. From there he saw timber farther on, and at the edge of it there was a very small man motioning with his robe for him to come over. He went to the stranger and found him to be a small man, almost a dwarf, with a fair complexion, yellow hair, and a slightly hooked nose. This little man spoke in Mandan, and Black Wolf was glad to hear a voice again. He was invited to a lodge which was a four-post eagle-trapping lodge. There he saw a middle-aged man sitting at the head of the lodge making arrows. The arrowmaker did not speak, but the little man asked him to sit down.

After a while the arrowmaker said to the little man, "My helper, you have brought in a stranger. Prepare food for him."

The little man brought in dried meat and fat which he cooked over the coals. When it was crisp, he placed it on a wooden platter and set it before Black Wolf. Being very hungry, he ate it all up. Then the little man brought him water in a buffalo horn.

When Black Wolf had eaten, the arrowmaker said to the little man again, "It is time for us to eat now." The meat Little Man brought in was from around the sinews of the back. This he pounded up with a stone hammer and made into pemmican. Then he brought out an earthen kettle full of water and set it onto the fire. When the water was hot, he brought out a white substance and put it into the kettle. Then he said, "The meal is ready."

The arrowmaker said, "Bring my paint," and the Little Man ran to obey him. The paint was yellow, and the arrowmaker daubed spots of it all over his body. He tied a scalp on his left wrist, then stood up and danced around the fire to the rhythm of his own breathing. Each time he came to the kettle, he

5. Another version of this myth is recorded in Martha Warren Beckwith, *Mandan-Hidatsa Myths and Ceremonies* ("Memoirs of the American Folk-Lore Society," Vol. XXXII [1938]), pp. 149–54.

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eat those he had sent dreams to or those who had his bundles and gave feasts or offerings of goods to him regularly. The presence of so many bundle lines, both original and secondary, surviving the smallpox of 1837, indicates the popularity of such bundles.

This was a very difficult bundle ceremony to secure information about. All tribal ceremonies were secret. The difficulty in securing information on this ceremony was based on fear of death. Calf Woman explained that, since she had joined the church and was not likely to sell rights in her other bundles four times, she was always willing to explain things in her other bundles. She had described everything Wilson and Lowie asked of her and never felt fear of the loss of good fortune.[2] She added:

> I showed you the masks yesterday that belonged in the Okipa ceremony. Of course, I smoked pine branches before I opened the bundle, but I always do that. I don't feel the same way about the Peope Above bundle. The Moon in the bundle doesn't worry me, but Sun is an evil spirit. He brought death to our warriors. My first husband was killed on the warpath even though his father and mother had a People Above bundle which together with my husband's sisters we would have had rights had he lived. So, you see, sometimes the Sun will even kill his own. It may be that the Sun had already blessed the enemy and adopted him as a son was why my husband was killed. This Old Woman Above is mean, but she is fair. Her daughter is evil; she causes men to leave their wives and little children; she causes insanity, fits, and feeblemindedness. People are always careful to follow the rules belonging to these bundles, or their neighbors blame them when someone breaks a leg or has a tree fall on him. I worried last night because I had promised to tell you the myth.

Wolf Chief expressed the same fears when asked to explain the Hidatsa ceremony to Woman Above. That there was a rich ritualism connected with these bundles is evident from isolated data appearing in other sacred myths. There are a number of qualified informants, but to date it has been impossible to secure complete information from them. Variations no doubt existed between villages and even in bundle lines within the same village, but this could not be determined, since such information was not obtainable from Calf Woman.

Bundle purchase followed the normal tribal pattern. The instruction was directly between seller and buyer, which, when completed, was followed by a medicine feast at the time the transfer was made. Attendance was limited to persons with

2. Gilbert L. Wilson and Robert H. Lowie.

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bundles containing articles representing sacred beings believed to be living in the world above, which would include People Above bundles, Star, and Holy Women bundles.

Bundle-owners doctored for insanity, feeble-mindedness, spasms and fits, premature births, and paralysis. Payment was made if the patient recovered, or, when the case was given up as hopeless, the relatives requested that the doctor continue his efforts. Pine needles were burned as incense, and the Black Medicine root was chewed and blown over the victim. The songs were sung while using a large gourd rattle.

Calf Woman believed that the bundles were primarily war bundles because the Sun was a cannibal who brought war parties together and had some killed so he could eat them. Men having the Sun as their god believed that it would be the enemy who would be killed.

One could sell rights in the bundle four times but usually reserved singer rights and the rattle for the oldest daughter and her husband. Women buying with the husband held Holy Woman rights to Old Woman Above and were entitled to wear magpie feathers and a braid of sweet grass and to carry an ash digging stick when attending a medicine feast.

Calf Woman added this general information about the beliefs associated with the ritual of the ceremony:

> The world is in three layers: above world; the land we live on; and the lower land. First Creator and Lone Man created the land we live on. These lands and the sky are held apart by four large posts, for the universe is a large earth lodge. The earth is floating on water which separates it from the lower land because water comes out of the ground. There are people living on these three lands.
>
> Sun dies during an eclipse. When there is a total eclipse of Sun, those with People Above bundles, which always includes Sun, burn pine spills that come from the Rocky Mountains, while all the people cry. Even the dogs cry. If the people are on the march when Sun dies, they stop to cry until Sun comes back to life. Sometimes Sun is sick, and then only part of the sun is dark.
>
> Comets and constellations are people who once lived on the earth as holy people. The people were getting careless and broke the rules and did not treat these holy people right, so they went back to the sky and are making their home there now. When one sees a star going across the sky, it is changing places, traveling as an arrow.
>
> I saw three men who dressed like women; one was a Mandan, a brother to Four Bears;[3] the other two were Hidatsa. If a man dreams of the Holy Women and later finds a rope or porcupine quills in the forest, that is a sign that these

3. Four Bears also had a son who dressed in women's clothing.

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were sought, since these women went out at night, according to the myths, to fight and to incite fights between the Mandan and their own people or the enemy in order to have people to eat. They were described as cannibals in all the myths.

The peculiar ceremonial pattern and traditional history of the bundle, in a large measure, explained the general knowledge of the myths belonging to the ritual. The bundle-owner and his wives could sell the story. Owners of all bundles in which were represented Holy Women, consisting of Buffalo Woman, Old Woman Above (Sun's mother), Woman in Dog Den Buttes, Old Woman Who Never Dies, and Striped Scalp (Sun's sister), were included in this group. Traditionally, the myth survived when the Hidatsa sold the bundle. Those who had bought the right to hear the story could in turn retell when payment was made. Those who had made offerings to the robe could learn the story and retell it upon payment of goods. The bundle was normally transferred from parents to sons and daughters if they were living and wanted it; otherwise to a daughter and her husband, inheritance being in the Prairie Chicken clan. Transfer was made at a public feast, but the preliminary instructions were direct between buyer and seller and in secret. The people of the Prairie Chicken clan of Awatixa and the Mandan villages claimed rights to the bundle.

When doing ethnological work with Mandan informants, it was evident that there was no hesitation in giving information on this ceremony, as was the case with the People Above ceremony. There was no reference to punishing people with insanity, paralysis, and other afflictions, as was the case with the People Above mythology, in spite of the fact that the female characters represented were believed to be members of the Holy Women band. These women, although cannibals and evil in character, were often represented in the mythology as kind, sending fog to conceal their movements while they brought meat into the Mandan villages and loaded down the corn scaffolds during times of famine. People were not permitted to speak in a loud voice in the lodge where the bundle was kept, and mice that ran over it were said to have died.

During the last century the bundle and its owners have occupied an important place in the traditional history of the Man-

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lungs, heart, and windpipe were tied, drifted along with the wind until they reached the foot of the hill where the young man was fasting. They sang a song which mentioned the name of the young girl who was the cause of the disappearance of these families. She was destroyed by burning, which freed the people she had consumed. A sacred bundle was established by the young man. A buffalo robe represented the young girl, and twelve red sticks were carved to represent the twelve buffalo bulls.

Bundle transfer was traditionally from father to son,[3] but the information on actual transfers is so limited that it was not possible to check this belief with actual transfers. The ceremony was not given after the buffalo herds disappeared.

The pledge to give the ceremony could be made either by an individual or by an age-grade society. In the case of the former, clan brothers of about the same age assisted by bringing their wives with food and goods. The owner of the sacred bundle would select twelve older men who had given the ceremony or who had sacred buffalo skulls, acquired through vision or purchase with bundles, to carry the red sticks. When an age-grade society gave the ceremony, the bundle-owner distributed the red sticks among the members of the next highest age-grade society who impersonated the buffalo bulls.

The ceremony was held in the giver's lodge. He paid those who carried the red sticks and the bundle-owner who set up the robe of First Pretty Woman on an ash stake to represent a young girl. These carriers of the red sticks met at the bundle-owner's lodge in the evening to receive their ceremonial paraphernalia, after which by four stages they approached the lodge where the ceremony was being held. At each stop the giver's wife would put down a robe and a corn ball.

Upon entering the lodge where the ceremonies were to be held, the carriers placed the red sticks in a row extending from the fireplace to the head of the lodge, and the image of First Pretty Woman was placed to the right of them.

During the afternoon the Black Mouths sent their criers through the village announcing the buffalo dances were to be

3. We cannot be certain that this is true. Owing to influences of the Hidatsa pattern, Mandan bundles were in the process of shifting from clan to father-son inheritance during the eighteenth century. In numerous instances where informants stated inheritance was from father to son, genealogies showed inheritance to be within the clan.

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796 773 changed from generation to generation. When no sacred myth belonged to the ceremony or there were no sacred instructions at the time of the inception of the ceremony, the Mandan believed these ceremonies were borrowed of neighboring tribes. The Adoption Pipe ceremony belonged in this category. The sacred myth enumerated the benefits which would accrue to the tribe and the giver of the ceremony when the rites were performed.

773 602 776 The sacred myths were the basis for an extension of the kinship system to include the world of the supernatural. First Creator was addressed as "very old one," while Lone Man, who assisted him in the creation of the earth, was addressed by persons of the WaxikEna and Tamisik clans as "ptawadatodE" or "mother's brother." Those of the opposite moiety addressed him as "father." Sun and Moon were "father" and their sister was "father's sister." Their mother was addressed as "grandmother," a term also used for the various holy women of the ash groves, the field mice, the corn mill, and all female beings present on the earth on the "first day of creation." An individual addressed a sacred being appearing in a dream and not belonging to the category of tribal gods as "father" if a male and "father's sister" if a female.

778 425 428 614 The Mandan system of bundle inheritance shows evidence of change within the last century. Certain bundles and ceremonial rights traditionally inherited through the clan and more specifically from the mother's brother, such as the Okipa belonging to the WaxikEna clan and the Shell Robe bundle of the Prairie Chicken clan, showed a tendency to change to a father-son inheritance of the Hidatsa pattern. The eagle-trapping lodges were still inherited through the clan as late as 1929, but the associated bundles had changed from clan inheritance to father-son inheritance after 1875. The system of inheritance was more flexible than for the Hidatsa, with whom they were intimately associated. At first I was inclined to believe that this greater flexibility was due, in part at least, to the breakdown of the older system, an opinion which I have now abandoned. The Mandan parents often selected their daughters' husbands and gave them preliminary assistance in ceremonial matters. The sons and daughters of a household usually purchased the par-

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ents' bundle collectively and designated one of their number, generally the oldest son, to be the custodian. A family having only daughters sold to the son-in-law providing he had been successful in warfare and had removed the mother-in-law taboo.

Unlike the Hidatsa, where bundle transfers were vision inspired, the Mandan seem to have placed greater emphasis on the personality and interests of the one to receive a tribal bundle. One owning an important bundle and getting along in years would frequently suggest to a younger person that he should buy into the bundle rites. The period of preparation was prolonged and frequently extended over several years. Since bundle rights could be sold four times, there were usually a number of people receiving instructions simultaneously. New bundles were made up for those buying part of the rites, while the original bundle was retained for the nearest relatives. When feasts were given to the bundle, all those having any rights in the bundle or related bundle rites were entitled to attend. This practice extended the ritualistic lore to many persons outside the immediate bundle-owner's family and probably explains why so much of the traditional lore was preserved through the smallpox epidemic of 1837. So far as it was possible to determine, the number of tribal bundle rites was not materially reduced during the nineteenth century.

The personal bundles constitute another important group of sacred objects. These were individually owned and were rarely inherited. The bundle was assembled after receiving a vision from some supernatural being, instructing him to assemble a bundle which would bring certain benefits to the individual. Unlike the tribal bundles, a buffalo skull was not a part of the bundle, and there were no sacred myths. There was a sacred song and a prescribed rule of behavior to be followed when the bundle was open. An unusually successful individual would sometimes sell his bundle to a son about to leave on a war expedition. These bundles, however, were rarely sold and were usually put away when the original owner died.

Both men and women had personal bundles. Women usually fasted less frequently and had only one bundle; usually the guardian spirit promised her a long life and the right to cure. Men fasted frequently and were recognized for the number of

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778 554 sacred bundles they had acquired, providing, of course, they had been successful in life and had not "kicked the stone." One having repeated bad luck usually put his bundles away and sought new vision experiences. This could not be done with tribal bundles. The only instance on record of an attempt to dispose •425 778 of a tribal bundle was made by Red Bird in 1838, a year after the smallpox epidemic when he lost a son of smallpox. A son-in-law offered to buy the bundle and received tribal approval of the transfer. Personal bundles were normally taken to the scaffold and hung with the pipe and firearms when the owner died.

796 178 114 In summary, the above report covers the main features of the Mandan ceremonial life so far as it was possible to ascertain. In evaluating the data supplied by informants, the writer gave especial emphasis to the information of those informants whose parents lived in the Nuptadi village which was occupied at Deapolis as a separate Mandan village after the Fort Clark village group had united with the Hidatsa. It was found that the Mandan preserved their ceremonial structure with minor variations after the smallpox epidemic. The clan system and age-grade organization were simplified to meet the new conditions of a reduced population. I have not attempted to indicate cultural borrowing, since a companion report covering details of the Hidatsa social and ceremonial organization is in the process of preparation. So far as the Mandan were concerned, there is little evidence of ceremonial borrowing since 1837, owing in large part, no doubt, to the heavy ceremonial burden inherited from earlier times when the population was materially larger. That the Mandan have played an important role in the growth of Plains culture must be inferred from their central position in the Low Plains, the high development in trade for agricultural products with their nomadic neighbors, and the admitted borrowing by the Hidatsa of many significant elements of their culture.

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515 which arises from their continual and severe labour. They generally let their nails grow long.

The rude inhabitants of the prairies are extremely agile and hardy; they bathe, in the depth of winter, in the half frozen rivers, and wear no covering on the upper part of their body under the buffalo robe; they are very expert swimmers, even when quite young. I have already 481 observed that all these nations swim in the same manner as the Brazilian Tapuyas, which is confirmed by other writers. They often practise riding on horseback without a saddle, and very swift horse-racing. They are capital marksmen with the bow; all their senses are remarkably acute.

561 Among the Mandans, and all the nations of the Upper Missouri, as well as among most of the North American tribes, there are certain bands or unions or companies, which are dis- 425 tinguished from the others, and kept together by certain external badges and laws. They have three kinds of war or signal pipes, which are hung round the neck, and are among the badges of the unions, which divide the men into six classes, according to their age. The first band or union is composed of "the foolish dogs," or "the dogs whose name is not known." They are young people from ten to fifteen years of age, and wear a pipe made of the wing bone of the wild goose, which is but small. When they dance, three of them have a long broad piece of red cloth hanging from the back of the neck to the ground. Like every distinct class they have a particular song to accompany their dance. Formerly old people likewise belonged to this band, but then they never dared to retreat before the enemy; this has since been changed to the present limited rule. If a boy desires to enter the first band in order to become a man, he goes to a member of it, addresses him by the appellation of father, and endeavours to purchase the rank, the dance, the song, and the war pipe belonging to it, for certain articles of value, such as blankets, cloth, horses, powder, ball, and the like, which the father pays for him. If this place is sold to him he has a right to all the distinctions and privileges of the band, and he who sold it thereby renounces all claim to it, and endeavours to purchase admission to a higher 561 band. The dances of the several classes are in the main very similar, but there is a particular 535 song belonging to each, and sometimes even a different step. The drum and schischikué must 534 likewise be purchased at the same time. The latter, among this band, is spherical, with a handle, and is made of leather.

561 The second class or band is that of the crows or ravens; it consists of young men from twenty to twenty-five years of age. Frequently young people are in none of the bands for half a year or more. They then go to the band of the crows, and say, "Father, I am poor, but I wish [534] to purchase from you." If the possessor agrees, they then receive the raven's feathers, which the band wear on their heads, a double war-pipe, consisting of two wing bones of a goose joined together, a drum, schischikué, the song and the dance. Each of these bands has a leader, called,

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561 The three men before-mentioned, who wear the strips of red cloth (the dogs, properly so called), are obliged, if any one throws a piece of meat into the ashes, or on the ground, saying, "There, dog, eat," to fall upon it, and devour it raw, like dogs or beasts of prey. The schischikué of this [534] band is a stick, a foot or a foot and a half long, to which a number of animals' hoofs are fastened The costume of these three dogs is shown in the portrait of Pehriska-Rupe. (Plate XXIII.)

The fifth band is that of the buffaloes. In their dance they wear the skin of the upper part 561 of the head, the mane of the buffalo, with its horns, on their heads; but two select individuals, the 564 bravest of all, who thenceforward never dare to fly from the enemy, wear a perfect imitation of the buffalo's head, with the horns, which they set on their heads (Plate XVIII.), and in which there are holes left for the eyes, which are surrounded with an iron or tin ring. This band alone has a wooden war pipe, and in their union they have a woman, who, during the dance, goes round with a dish of water, to refresh the dancers, but she must give this water only to the bravest, who wear the whole buffalo's head. She is dressed, on these occasions, in a handsome new robe of bighorn leather, and colours her face with vermilion. The men have a piece of red cloth fastened behind, and a figure representing a buffalo's tail; they also carry their arms in their hands. The men with the buffaloes' heads always keep in the dance at the outside of the group, imitate all the motions and the voice of this animal, as it timidly and cautiously retreats, looking around in all directions, &c. (Plate XVIII.)

561 The sixth band is that of the black-tailed deer. It consists of all the men above fifty years of age, who, however, likewise dance. Two women belong to the band, who wait on them at the dance, cook, carry water round to refresh them, and the like. All the men of this band wear a garland of the claws of the grizzly bear round their heads, and all insignia of their warlike exploits about their bodies, such as feathers on their heads, tufts of hair on their arms and legs, scalps, painting, &c.

561 All these bands, as well as the following dances, are bought and sold, and, as has been already 425 observed, on these occasions, the buyer must give up his wife to the seller during the festivity. 837 But if a young man is still unmarried, he will sometimes travel to a great distance to another 572 village, to ask a friend or companion for his wife, who accordingly goes with him, and, on the evenings of the dance, gives up his wives for him. A man often brings three or four, and even more, wives, and gives them to his father, as he is called, as soon as the dancing, eating, smoking, and the relating of their exploits, are concluded. Thus one woman after the other comes, as will be described in the account of the buffalo medicines of the Manitaries, strikes, with her hand, the arm of the man whom she will favour, and goes to the entrance of the tent, where she waits till he follows her. The man so invited often keeps his seat, and bows down his head; the woman then goes home, brings articles of value, such as guns, robes, blankets, &c., which she lays, piece by piece, before him, till he is satisfied, stands up, and follows her.